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For Remembrance on November Fourth

WILBUR W. KAMP

Young Friends Program

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New York Ministers' Conference



ON THE HORIZON OF THE CHRISTIAN CHURCH

WAR RESISTERS IN EUROPE INCREASE

The challenge of M. Henri Barbusse in the *Clarion* that conscientious objectors have had no influence on world peace is replied to by several writers in the September issue, including A. Fenner Brockway, M. P., and Mary L. Penderer, says *The Friend* (London). The former says that there are more war resisters in Europe today than there were Socialists fifty years ago, and in these times movements develop with much greater rapidity. Over 100,000 men and women signed Arthur Ponsonby's letter to the Prime Minister indicating that they would not take part in any future war. M. L. Penderer asks, "Is it too much to say that for every C. O. in 1914 there are a hundred C. O.'s today?"

WINS CASE FOR CITIZENSHIP IN COURT

If it opens the long closed door to American citizenship for peace-loving people, this is an incident of great importance, comments a reader of the *Philadelphia Public Ledger* which recently reported the action of the court in Allen County, Ohio, approving the application of Martha Jane Graber Landis for citizenship. "A fight for citizenship, waged for more than a year and a half, was won yesterday, (September 30) in the Court of Allen County, Ohio, by Mrs. Carl Landis, wife of the pastor of First Mennonite Church, Philadelphia. She was administered the oath of allegiance with the reservation that she would not bear arms in defense of this nation, although she said she would serve as a nurse or shed her own blood." A native of Alsace-Lorraine, Mrs. Landis came to this country twenty years ago when eleven years old. Her two previous appeals for United States citizenship were rejected because of her refusal to promise to bear arms in defense of this country, and her case attracted nation-wide attention. The first application was denied in Common Pleas Court of Allen County, Ohio in February, 1929. She was then unmarried and explained that she wished to go to Africa as a missionary and wanted the protection afforded by the United States Government. She asserted that she loved this country better than any other nation of the world. She will, no doubt, make a worthy citizen in spite of the opposition of those with a military mind-set who would refuse citizenship to lovers of peace who cannot promise to adopt military methods of killing people on a plea of defense at the command of another in the supposed interests of a nation.

VILLAGE CHURCHES DOMINATED BY INDUSTRY

Approximately 4,000 villages in the United States, with about four million people in them, present a religious problem which the churches have signally failed to solve, according to Edmund S. Brunner in a report on "Industrial Village Churches," just published by the Institute of Social and Religious Research, of New York. These industrial villages, places of fewer than 2,500 inhabitants and dominated by a single industry, are "neither flesh nor fowl nor good red herring" from the point of view of church administration. Rural church programs are not adapted to their needs, for they have few of the characteristics of the ordinary rural community, while they are sufficiently different from the small city to make the usual urban program impractical. "The problem of the church in the industrial village," says the report, "from the sociological point of view may be considered as the problem of serving a rural community subjected to a high degree of social control not of its own devising. From the ecclesiastical point of view it is the problem of adjusting

the church to the complex and unusual situation in which this type of community finds itself." The crux of the situation lies in the extraordinary degree to which the economic, social, and, to a large extent, also the religious life of the people of these villages is dominated by the industry for which most of them work. In the face of this situation the churches are for the most part feeble and ineffective.

WORLD'S WEEK OF PRAYER FOR YOUNG MEN

This is something that is doing a great deal to strengthen the ties of friendship between the nations, and is helping to bring in the Kingdom of God. This year well over fifty thousand copies of "Our World Fellowship," and "Boys Pray—Jesus Prays," will be sold to the leaders of the Young Men's Christian Associations, and through them will be used by considerable numbers. One can readily see the significance of the Week of Prayer, November 9-15, 1930, which is one of the very oldest institutions in the organized work of the Y. M. C. A. across the world. Through all the years, the leaders have indulged the hope that the day might come when the united response to this call would be so real and earnest as to bring an increase in vitality and power to their cause which would be felt throughout the world. The Movement is being tested on all fronts and is being challenged to show true Christian values in all its activity, to restore these values where lost, and to establish them where they may not now be found. It is proposed that the forthcoming Week of Prayer be dedicated to the great interest of world brotherhood and that the thought of the week cluster around the coming Twentieth Conference of the World's Alliance of the Young Men's Christian Associations—the oldest international Christian society in the world—which will meet for the first time in its history on the North American continent in the summer of 1931, and the issues of world significance involved.

ALCOHOLIC CASES DECREASE IN CHICAGO

"The records of all cases in one of the largest hospitals in Chicago where 12,000 patients are treated annually, show that the consumption of alcoholic liquors is very much less today than before National Prohibition," declared Dr. Arthur Dean Bevan, head of the Department of Surgery at Rush Medical College of the University of Chicago, in an interview with Charles R. Jones, Chairman of the American Business Men's Prohibition Foundation. Dr. Bevan, who is a former president of the American Medical association and one of America's most distinguished surgeons, gives this comment out of his own experience and daily practice as chief surgeon of the Presbyterian hospital of Chicago. "The evidence of a notable change in the habits of the people as regards the use of liquor since Prohibition came into effect is strikingly shown in our hospital work. This is particularly striking in the cases of patients who are operated upon. We have at the Presbyterian hospital five anesthetists, and it is well known that alcoholics are difficult to anesthetize and require especially careful handling. Our records show that in the old days before Prohibition, alcoholics were very frequently met with, practically daily. Today these records show that we do not have one where we formerly had twenty of such cases. During the past ten years, since National Prohibition went into effect, despite the enormous number of patients handled, scarcely a single bottle of whiskey has been dispensed in that whole time by the drug room of this hospital. The reason for this is simply that it has not been found necessary, other less harmful or dangerous prescriptions being utilized."

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Some Lessons from Russia

II.

CHIEF among the reasons given on this page last week for the increasing difficulty which the Christian Church finds in getting on with its work, was the deliverance from old loyalties. We believe the reason to be valid but it doesn't go deep enough. A man may desert his family because he has ceased to be loyal to his home, but the question remains as to the reason for his disloyalty. In a word, it may be said that he has lost the quality of love and devotion upon which the real home is based. The motive principle, the deep, emotional urge, has failed in him and his sense of obligation and duty is not strong enough to hold him to his responsibility.

One of the first impressions made upon the visitor to Russia is that of passionate devotion of the communist to his cause. Other early impressions may wane, may in fact be replaced by contradictory ones, but not this. The longer one remains the stronger it grows, and by the time he leaves it is fixed indelibly upon his thought. Your true communist will risk all, dare all, sacrifice all for the cause of communism.

A striking case in point occurs to us here. We know a Russian of high intellectual attainments, a Christian minister who received his theological training in this country and who is thus well acquainted with what American life has to offer. Because of his Christian leadership in Russia he has long been suspected by his government. Indeed, he has suffered imprisonment and on one occasion, at least, faced possible execution. As a "priest," he belongs to a proscribed class and cannot be a member of the Communist Party. In spite of all he has endured and hazarded, the man's devotion to the communistic experiment is so intense as to be absolutely fanatical. He is a strange paradox—at once a fervent, evangelical Christian and a crusading communist. We don't explain him—we offer him as a demonstration of how the communist cause captures and possesses people in Russia.

Such heroic devotion can come only from a profound, Gibraltar-strong conviction. The communist believes in every fibre of his being that the communistic approach to human and world brotherhood is so true and unerring as to be written in the very stars themselves. The more you argue the question with him, trying to shake him from his foundations, the more steadfastly and securely does he settle down upon them. Neither the allurements of pleasure nor the scorching winds of persecution move him. He is

rooted and grounded in his faith. It is so vital a thing that it dominates his entire personality and motivates his life completely.

If members of the Christian Church generally were as completely dominated by a compelling conviction, would there be the difficulty now encountered in carrying forward its program? We talk of the canker of materialism in our present-day thought and life, of the distractions of our modern world, of our dizzy pursuit of diversion. These are more or less surface indications of an internal injury. We have lost something of dynamic conviction and to the extent to which we have lost that we have been delivered from our old loyalties.

It has become the custom to take pride in our advancing liberalism in religious thought, in our emancipation from dead dogmas of the past. Much theological underbrush has been cleaned away, and helpfully so. In so far, however, as this liberalizing process has had a tendency to lessen our sense of conviction of the deep things of Christian faith, the things that abide, Christianity has been weakened rather than strengthened. An impressive advance cannot be made by any cause, religious or secular, on the basis of what we don't believe or are not quite sure of. Crusading fervor is born of certainty. It is based on absolute assurance of certain truths which is as definite as the assurance that tomorrow's sun will rise.

Reacting from the cramping dogma of the literalist, many Christians have come to deprecate an attitude of religious positivism as narrow. But we need something of the larger dogmatism of deep fidelity to the verities of Christian experience. We need what President Arthur E. Morgan of Antioch College terms a sense of validity, upon which depend zest and interest in life. "It is a primary necessity for living. The sense of validity is a feeling of reality, significance, and authenticity. When it is strong, life is good; if it runs low, life seems difficult or commonplace; and if it runs very low, life seems disillusionment or tragedy. If the sense of validity should disappear, life would cease." President Morgan is obviously speaking for the individual viewpoint in general, but how aptly his words fit into our consideration of the great need of the Christian Church for renewed inner conviction, the basis of loyalty and fervor! Quoting him further: "The sense of validity is not an intellectual conclusion but an emotional

state. Without the emotional support of a sense of validity, the most profound and universal values have absolutely no influence on the conduct of life."

There is a Christian sense of validity which we should seek to stimulate and deepen. It is under this sense that the great triumphs of the Christian faith have been achieved. It must be found first in individual experience that gives the essential emotional urge. But while the emotional quality is necessary, we must look beyond it for the real test of a vital sense of validity. Emotionally, Christians approve the Sermon on the Mount. It is when the application

of Jesus' principles threaten to affect our personal prejudices, desires and interests that we draw back from them. Our sense of validity is not strong enough to carry us through to reality and practice.

We may denounce the communist for his atheism, his false philosophy and his shortcomings in general, but as Christians we may better employ ourselves by emulating certain qualities that give him such fervor and driving power. Primary among these is his absolute, unshakable conviction in the truth and triumph of his cause. He has a glowing, vivid sense of its validity.

For Remembrance on November Fourth

BY WILBUR W. KAMP

Substance of a Sermon Given September 14 at Poughkeepsie, New York

DR. JOEL T. BOONE, President Hoover's personal physician, speaking to the graduates of the Hahnemann Medical College last June, told why prohibition should receive the support of every physician in the country. "From my experience as a physician, both before and after the enactment of prohibition," said Dr. Boone, "I believe we are better off under present conditions bad as they are, than we would be without prohibition. As doctors of medicine, we cannot afford to give aid to forces which destroy the human fabric and besot human personality. If for no other reason than professional and medical expediency, every physician in the land should champion the cause of temperance."

For the same reason the Church has championed the cause of temperance, and today the cause of prohibition. The followers of Christ dare not be indifferent to an institution like the liquor traffic which destroys the human fabric and besots human personality. The history of the traffic is an open book for all to see who will. In playing upon the weaknesses of humanity, it has allied itself with gambling, vice, prostitution, and political corruption. It has always been so, and it should be a surprise to no one, that that alliance is in evidence today. Moreover, the traffic in liquors has brought want, hunger, nakedness and cold to thousands of homes where the wage earner has squandered the contents of his pay envelop to satisfy an appetite insatiable this side of a drunken stupor. Finally, there is the testimony of thousands of doctors on the effects of alcohol on the human body. One of the latest to be added to that list, is the testimony of Sir George Newman, before the Royal Commission on Licensing. His thirty-five years experience as a public health officer, and first hand study of the effects of alcohol leads him to the conclusion "that the general effect is a greater susceptibility to pneumonia, tuberculosis and venereal diseases."

Therefore anything that preys upon the weakness of humanity, that creates appetites beyond the power of man to restrain, that destroys the human fabric and besots human personality, becomes a subject on which the followers of Christ dare not be silent even though that subject becomes a political question as it has today in the political advocacy of the repeal of the 18th Amendment.

AN OFFENSIVE OF HYPOCRISY

The opponents of prohibition are now on their greatest offensive. It behooves all honest people, wet or dry, to weigh carefully the arguments of this opposition, lest the wets lead us into a "solution"—so called, that means chaos and confusion and a return to the saloon or its equivalent. The policy of the liquor interests in opposing prohibition has been well

thought out, and of a two fold nature. Shortly after the passage of the amendment, they began, in a systematic way, to encourage the lawless elements in every community to disobey the law. Open rebellion was preached as the mark of highest patriotism. Bootlegging was encouraged and a joke made of the law. Moreover the wets tried to find loop-holes in the law by means of which enforcement would be difficult, and violators would go unpunished. Having encouraged people to break the law, and having defended them in doing so, they are now pointing to the failure of prohibition and demanding a change. Having encouraged a lawlessness in bootlegging and hi-jacking and racketeering in a most Godless way, the brewers here and abroad have "about faced" and most hypocritically are shouting today, See what prohibition has done! To save our children and institutions we must put an end to this infamous hypocritical prohibition law.

In this second part of their program, the liquor interests have gained the support of many respectable people who do not realize how the conditions they are anxious about, came to be. My purpose is to show the weakness that underlie two of the reasons most commonly advanced to justify a change in the present law, and, to show the danger of any such change.

PROHIBITION AND OUR YOUNG PEOPLE

The reason most commonly advanced by women to justify a repeal of the prohibition law is that it is the cause of drinking among young people today. Mrs. Sabin declares that "boys and girls, who never would have been allowed in saloons are drinking together in speakeasies." Doubtless that is true. It always has been true. I can see no argument in that however for a repeal of the 18th Amendment. I recall when I was in high school, that two girls were expelled from school because they were discovered early one morning in a drunken stupor in a room with two men. They were not allowed in saloons but they found company with men in drinking orgies, then, as now, in back rooms of hotels and in speakeasies. Over against the declaration of Mrs. Sabin, we can place the statement of Jane Addams that "in former days Chicago was infested with dance halls where drink was sold lavishly, and immorality among young boys and girls was deliberately encouraged. Since prohibition these drinking-dance halls have been done away with."

Mrs. Kahan, another who favors repeal in favor of state regulation says that while it was common to hear of boys drinking before prohibition, she 'never heard of girls drinking.' She must have lived a very secluded life. Probably she never heard of girls smoking cigarettes like boys either or of their

entering into companionate marriage, or trial marriage, or sexual experience with no marriage at all. What I am trying to say is, that we are living in a different age from the days before prohibition, an age in which conventional morals have given away before the cry of "Liberty and Freedom." Drinking on the part of girls, is just one place where conventional morality has crumbled before the emancipation of women, but, it is as unfair to attribute that to prohibition as to say that cigarette smoking and trial marriage are the result of prohibition. We are living in an age of rebellion against all the morality of a decade ago, and had we saloons today, they would be open to men and women alike, because of the demand for liberty and equality between sexes. Prohibition has taken the blame for a great many things that are due to the spirit of the age, and how some women educators who are supposed to read and understand the changes taking place can fail to see that, is beyond me to understand. If I can read the times aright, conditions would be much worse if we did not have prohibition and will be chaotic to an extreme, if we should go back to state regulation.

PROHIBITION AND THE CRIME WAVE

The second reason commonly advanced to justify a change in the prohibition law is that it is the cause of the present crime wave. To say that any one thing is the cause of a national weakness like disrespect for law, is to open oneself justly to the charge of shallow thinking. It is true that the violation of the prohibition law has offered to gangsters the opportunity to make fabulous fortunes, but as I shall show later, the violation of other laws have offered the same opportunity. The causes of our crime wave are plural, not singular. Among the many causes are these: First, the war. We taught men that human life was not sacred. That in times of necessity the taking of life was justifiable. Having taught millions of men this philosophy, it was perhaps only natural that some of them should have carried it over into civil life.

The second cause of our crime wave is that we have always been a more or less lawless people. Until recent times we have always had a frontier on which the only law great numbers of people knew, was the law of necessity and single handed justice. Some of that spirit is seen today in our excessive individualism, in our race riots, in our tendency to carry and use firearms, and in the ease with which a mob may lynch its victim. This same spirit is no doubt present to some extent in the violation of the prohibition law. The third cause of our crime wave is the increased use of drugs, especially heroin, which makes out of a weak, cringing, cowardly criminal, a self confident man who feels that he is the equal of any ten. The fourth cause is the importation into this country of the Mafia bands that have so long terrorized the Island of Sicily. They have come to this country first, because of the activity of Mussolini who made it uncomfortable for them, and second they were lured here because of the enormous wealth to be gained from preying on illegal and legal business. The encouragement given by the liquor interests to those who would break the law, and legal aid to those who were caught, was the entering wedge which these Sicilian bands needed. Hence it is, that we find them today, the terror of our large cities and the instigators of all money producing crime.

It is true that these gangs have found bootlegging a profitable crime. But that is no argument for the abolition of prohibition. These men have also found the violation of the narcotic laws to be a source of fabulous fortunes, as the Rothstein murder revealed. It is just as logical to call for a repeal of the narcotic laws on the ground that they finance crime. Moreover gambling is another source of much of the wealth of these gangsters. It is not uncommon for them to make several hundred thousand dollars a night in their protected resorts. But one does not hear the members of the League against Prohibition denouncing gambling as a source from which crime is financed. What is even more important,

these gangsters are making legitimate business finance their crimes. In New York City there is the laundry racket. Gangsters are demanding money from people in the laundry business and if it is not forthcoming, they beat up the drivers and rob trucks. There is a labor union racket in Chicago and leaders opposing the gang are taken for a ride. There are scores of legitimate businesses in Chicago, and I dare say in New York, that are paying tribute to gangs and thereby helping to finance crime. Shall we abolish these businesses for that reason? The answer is, 'Of course not.' We must enforce the law and stamp out this reign of lawlessness. And the same reasoning applies to prohibition.

DISCARDED REMEDIES OFFERED

No, the crime wave has not been caused by prohibition any more than it has been caused by any of the businesses named above. But the American people need to realize that the crime wave has been encouraged and fostered by the wets who have been preaching openly that people ought to rebel against the prohibition law. They were warned that that was dangerous policy. They were told that if men thought they could rebel against one law they did not like, they would soon rebel against all law. We are beginning to see the truth of that today. But, I deny, with all the power that is in me, that the lawlessness we see today is the result of prohibition. Rather, it can be laid at the feet of the liquor interests who will brook Hell itself, to destroy the 18th Amendment to our Constitution.

What is it that the wets advocate as a remedy for the situation which they have created? They have no united or detailed solution. That is, in itself, a good reason for continuing prohibition. But of the voices heard, we can gather these common objectives: first, a repeal of the 18th Amendment, and second a return to state sale and regulation of the liquor business. The first would mean the surrender of a sovereign majority, to the lawlessness and the propaganda of a selfish and powerful minority.

Even local option is urged by some. Why do you suppose this nation gave up local option and state regulation after years of trial, in favor of national prohibition? It was because a neighboring wet city could so easily violate and destroy the laws of a dry city by the transportation of liquor into it. It was because a neighboring wet state could so easily ship truck loads of liquor into a dry state and destroy its laws and its sovereign rights, which the wet politicians are now trying to make us believe they are so solicitous for.

PERSEVERANCE WILL WIN

The present situation in Prohibition enforcement while greatly exaggerated by the wets, is far from being satisfactory. But anyone with a knowledge of history can understand why. All efforts at social reform have been difficult at first. The abolition of slavery was strongly opposed. In some parts of the south it virtually exists today. The effort to stamp out lynching has made slow and difficult progress. Our present day effort to abolish war and to disarm is being stoutly opposed every step of the way. Even traffic rules are difficult to enforce at first. All are an infringement on personal liberty. But in all these things, if we persevere, that which is for the good of society will win out.

We who believe in prohibition should countenance no change in the law until prohibition has had a fair chance. We asked for ten years to make good, it is true. And conditions are better than before, but our ten years effort has been against the most bitter opposition of the Liquor Interests who have hampered every move. To return now to state regulation, would give us a negative result. The real effect of Prohibition would never be known because it has never had a chance.

The way out of the present situation is the way suggested by the president and his commission studying law enforcement. First, the transfer of enforcement from the Department of the

Treasury to the Department of Justice. That has just been accomplished. Second, the creation of more federal courts for the speedy trial of violators. Third, the cooperation of the states with the federal government. Finally, a more earnest effort on the part of citizens to obey law, and to elect government officials who will enforce the law.

The challenge, of the present crisis should make all think deeply, talk sensibly, vote honestly and live righteously.

Temples

God's trees have grown, great temples have been built,
Without the sound of any hammer's blow,
Or grating plane's dull whining, loud or low,

Or derrick's drone at every tedious tilt.
Some temples have arisen without the guilt
Of nagging nerves of all who come and go,
Through all the days the structure needs must grow.
Noise baffles brain, till mental efforts wilt . . .

And yet our cities everywhere resound
To torturing noise and tumult hideous;
No quietude of respite can be found
To stay the raging roars calamitous;
Men's shrieking, fiendish noises are employed
In building, while God's temples are destroyed!

HARRIET OLDS HENDERSON.

Washington, D. C.

In the Land of the Soviets

A Second Editorial Letter on Russia

IN THE afternoon of the day of our arrival at the Russian capital we were taken in taxicabs for a general tour of Moscow, stopping briefly at various places of interest. If, in last week's letter, we gave the impression that Russians are always slow and deliberate, we hasten to correct it. The taxi drivers whom we drew on this occasion proved to be "wild jackasses" of the steppes, in terms made famous by one Senator Moses. Despite the fact that Moscow streets are practically all of cobblestone, and rough cobblestone at that, they drove like frightened Jehus, and the more we protested the faster they seemed to drive, through clouds of dust, dodging around and in front of street cars at a hair raising speed. It was doubtless good for the digestion but hard on the nerves. Our perilous drive took us out of the city to Lenin (formerly Sparrow) Hills, where Napoleon saw Moscow burn and saw his own hopes lying in its ashes.

A DIGRESSION ON GUIDES

We had a half dozen guides with us, one to each car so far as possible. Our interpreter this afternoon was a young Miss of 20 or thereabouts, a University girl, who proved far more interesting and illuminating than anything she showed us. May we digress a moment, just here, to say a word concerning our guides and interpreters. It has been maintained by some that on going to Russia one sees and hears only what the government wants him to see and hear; that one is dependent so wholly on the interpreters that he can get but the one point of view, and that favorable. It is true that the guides are supplied, indirectly at least, through the government, and it follows, of course, that they are carefully chosen for the purpose desired. They are mostly young people from the schools who are enthusiastic communists, using

the term in the larger, inclusive sense. In fact this very service is frequently a part of the apprenticeship by which they may become actual members of the Communist Party. They are such naively frank propagandists that psychologically it leads the visitor to question their rosy presentation and to seek more reliable information elsewhere which is usually available, if, as in our case, one has his own personal contacts. None the less, the guides themselves are but part of the system we had come to study. What has made these young people such fanatical propagandists? There is something to be said for a philosophy and an experiment that can infuse youth with such crusading enthusiasm.

And now to return to our guide, whom, for the sake of convenience, we may call Miss Lenin, though we dubbed her "our little propagandist." We do not believe it was entirely a freak of our imagination that led us to see in her facial resemblance to the already sainted communist leader. She was a consistent and flaming evangel of Bolshevism and it occurs to us that we may use her somewhat as a preface or introduction to the Russian experiment.

WE CATCH A TARTAR

As we drove through the famous Red Square she pointed out the old circular tower or block of public execution which has seen so much tragedy in Russian history. "Is it still used?" we asked. She laughed derisively. "Well, you execute somewhere," we persisted rather combatively. "When you show visitors around the United States, do you take them to see the electric chair?" We had caught our Tartar promptly!

We went into the beautiful Church of the Redeemer. In a detached manner she pointed out its artistic attractiveness. She showed us a very sacred icon,

explaining its veneration to the devout, adding nonchalantly, "I'm not religious." These young atheists show visitors their churches, and more particularly their priceless works of religious art, with manifest pride and enthusiasm, but they delight in them as art and not as religion.

Miss Lenin told us that only children of the proletariat are admitted to the University—that sons and daughters of the old ruling class and of the bourgeoisie are excluded. "Is that quite fair?" we asked. She did not bat an eye. We were informed that Russia is a workers' country, that the workers constitute the highest class and are entitled to the privileges. However, she is willing to join the next lower class in the scale, that of an employee, as a teacher. She hopes to teach English and French in high school or university. She distinguished between the worker, who does manual labor, and the employee, who works only with his brain. The former was held to be superior because he works harder!

WHERE THE YEAR'S AT THE SPRING

Riding along, we beheld throngs of people everywhere, dressed very much alike. There is a drab sameness to the appearance of people and one longs for a little stimulating color and distinction. Frequently we saw long, long queues before food and clothes dispensaries. The guides told us they were standing in line for chocolate candy! "Don't you have many very poor people?" Miss Lenin was asked. She replied first with a look of blank amazement. "What do you mean—poor? Our people have work at good wages and food—they are much better off than before—we have no poor people." And there you are. The year's at the Spring of Bolshevism and all's right with the world. Young Miss Lenin is not a member of the Communist Party

yet but hopes to be as soon as she proves herself worthy! In her own words we would like to ask, "What do you mean—worthy?"

AND THE SENATOR CAUGHT HIS

Next day we visited the Museum of the Revolution, which presents visually the whole history of the revolutionary movement in Russia, which began in the Eighteenth Century. In the early period there was an occasional revolt on the part of the peasants and in later times by the city workers. Pictures are exhibited showing how ruthlessly and cruelly those in revolt were crushed by the old regime. This time our guide was a young man, hardly more than a boy, an arch propagandist. He was exceedingly well informed on world affairs and events and proved amply able to take care of himself in an argument. Incidentally, he has been in the United States. A distinguished member of our group, high in political life, twitted him on the lack of liberty and free speech in Russia. "We are honest about it," he shot back, "we don't pretend to allow free speech. You do claim to grant it in the United States—it's guaranteed in your Constitution—and yet you don't allow it." The United States Senator had likewise caught *his* Tartar.

In this connection we heard in Moscow that some years ago an American publicist who was in the country asked a group of Russians to explain the difference between liberty and license of speech. After due consideration they replied that liberty is the right granted a citizen to say what everybody believes; license represents the cheek of some fellow whom nobody likes who insists on telling the truth. It's a suggestive distinction worth pondering.

IN MUSEUM OF THE REVOLUTION

Our young guide led us from room to room, pointing out effectively the successive steps in the revolutionary struggle. We were struck by the startling realism of a large painting, perhaps 10 by 12 feet in size, showing Stalin and a small group sitting about a lamp-lighted table at night, planning the Bolshevik revolution. Our interpreter slurred over Trotsky as one who refused to play the game. A communist may dissent and criticize until a decision is reached and then he must go along. That's the principle. Trotsky declined to go along, so he had to go out. He insisted on "milking the peasants" in favor of the industrialists, while Stalin saw the necessity of annexing the peasant as an ally of the communist experiment.

Telling charts showed graphically the burdens of armies and armaments, taxes, etc., borne by the nations before and after the war. Under the caption, "Gains of War," appeared pictures of stark

cemeteries and mountain stacks of human skulls. Both here and in the art gallery, we found that the Russians portray war more honestly and poignantly than is done in other countries. Instead of the glitter and the glory, they set forth the goulshness and the ghastliness. Fundamentally, the Russian people incline toward peace. It remains to be seen what the Marxian philosophy, as applied by the Bolsheviks, can do to change this pacific attitude.

In one room, of course, was set forth the Five Year Program, and the progress it is making. Everywhere and under all circumstances, that is the climax of the show. The Museum is an impressive demonstration of how effectively visual education may be brought to the support of a great experiment in government. While in the Museum, we saw group after group of peasants and workers, boys and girls especially, being shown through by guides furnished to explain the exhibits, and to ground young people in the aims and spirit of the communist revolution.

ATTENDING A RUSSIAN MOVIE

In the evening our group was taken to see a moving picture show. It was not a show put on for "exhibition" purposes but was a regular presentation, patronized, and well patronized, by the people of the city. The auditorium was a very large one, seating some two thousand people. Three or four showings were made during an evening and the house was apparently crowded at each. What we saw, therefore, was what the people are accustomed to see.

The first film consisted of a long series of pictures taken at Leningrad showing the May Day celebration of the Revolution and glorifying the Five Year Program of industrialization. Then came a telling visual demonstration of large scale farm production, showing vivid contrasts of the old and the new. A typical peasant farmer, conservative and skeptical, observes and investigates the work of the imported machinery and is convinced. It was an education, even for us Americans to see a fleet of McCormick-Deering combined harvesters turned loose on the wheat fields of a Russian farm containing thousands of acres. It was the exaltation of machinery.

Another film demonstrated by a clever and winning story how easy it is to learn the Russian alphabet. This was keen—a part of the successful campaign being waged against illiteracy. Then there was an American film—a Pathe news reel—showing champion swimmers in action, it fitting in with the government program of encouraging physical development. Yes, it was propaganda, direct or indirect, from beginning to end, but it was entertaining propaganda.

What a contrast to our American sensational, sex-motivated movies, of which there seem to be few or none in Russia!

IN A RUSSIAN COURT ROOM

Now may we give a little glimpse of the proceedings of a municipal court which we visited one morning. Our first impression of the court room was one of plainness even to barrenness. Yet there were certain contradictions presented that puzzled us. Over a bricked up fireplace back of the judge's chair was a finely carved, high pillared mantel. Around the wall under the ceiling were carved figures in relief, beneath which Gobelin tapestries had once hung. Formerly, we learned, this had been the elegant home of a very rich citizen.

On a slightly raised platform was a table covered with a flaming red cloth. Behind it sat the judge, a man about forty years old, wearing an ordinary workman's blouse. He was formerly a textile worker and had served on the bench nearly three years, after having spent some six months in training. He showed intelligence and common sense. At either side of him sat an associate adviser; one, a stout, stolid looking woman in a dirty looking salmon colored dress, the other a heavy featured man. Such advisers are factory workers, chosen for from six to ten sittings, during which their factory wages are continued. They have equal authority with the judge in rendering decisions and the two may outvote him. Sometimes the judge is a woman, and one or both associates may be women. No account whatever is taken of sex in assigning positions of service and responsibility. After seeing many of her sex handling spade and shovel and doing heavy street construction work alongside of men, one of our group declared she had no further interest in the question of the equality of women. It simply would not occur to a Russian proletarian to get up on a street car to give his seat to a woman.

A COMMUNITY SQUABBLE AIRED

The principal case of the morning had to do with a house and community squabble, a charge of slander having been made by a rather rough looking working girl against a young married man. It was rather a serious matter for him since he was a member of the Communist Party and if convicted it would cost him his membership and standing. Several witnesses were called who testified very volubly and informally. No oaths were taken. The witnesses stood at the table close to the judge, with whom they talked back and forth earnestly, often gesticulating freely. After the evidence seemed to be all in, the judge and his associates retired for deliberation. The defendant was found not guilty, but the judge gave a judicial

admonition to all concerned to go home and try harder to live at peace with each other. Such cases are rather frequent, due to the appalling lack of adequate housing accommodations in Moscow and the consequent crowding of people into the closest proximity with each other, it being nothing uncommon for two families to occupy a single room.

Procedure was simplified and the case probably the more readily clarified, due to the fact that no lawyer appeared to stir up the muddy legal waters. As a matter of fact, a lawyer did sit in solitary confinement at a side table but he did not venture to offer counsel and no one appealed to him for such. The legal fraternity has been nationalized in Russia. Attorneys have no private practice but are in the employ of the government to which they must give their whole time at a salary of not to exceed \$1500 per year. They give themselves, not only to actual court work but to the work of explaining the law and of educating the public in its principles. An entirely new legal system in harmony with the ideals of communism has been adopted since the Revolution.

SOCIAL PROTECTION THE AIM

During the forenoon's recess, the judge, associates, lonely lawyer and spectators gathered around our little party of eight or ten visitors as we plied the judge with questions through our interpreter, the latter himself an attorney "without portfolio." We were told that imprisonment as a penalty is in disfavor with the government. Compulsory labor is much used. If the convicted one is already busy his wages will be cut during a stated period. Punishment is made according to cultural level—a man who should know better pays more heavily. In fact Russian courts no longer "inflict punishment" but act only for social protection. Punishment is not considered a deterrent of crime. The latter is always dealt with from the viewpoint of the social consequences. A murderer gets eight years while a political offender, one who plots against the government, may expect to be shot *before* sunrise. Within the past year eighty of the latter had been executed in the Moscow district, so the judge informed us.

DRINKING ON DECLINE

We asked him if many cases of drunkenness appeared before him. Very few, he replied, maintaining that the consumption of liquor has been reduced one half during the year. Formerly, as a social diversion, people were inclined to drink heavily upon Sunday—now there is no Sunday as such. In general, drinking has decreased as the general standard of living has been raised. Probably the chief factor, however, is found in the

attitude of the government. Since industrial achievement is the ruling passion, those in authority make it so difficult to get vodka as to discourage drinking. Furthermore, in keeping with the crusading spirit, the young people's communistic organizations promote temperance as an important principle of the new regime.

On leaving the court room, after shaking hands with the judge and thanking him for his courtesy, we felt that while the proceedings, as observed, had lacked something of the grim dignity and legal formality which we associate with our courts, the cause of justice and humanity was perhaps being served as even-handedly.

W. C. W.

(To be continued.)

QUAKERISM IN SCANDINAVIA

Among the Committees which are active in the work of the English Friends' Service Council is the Scandinavia Committee. The minutes of a recent meeting of this Committee tell so much of Quakerism in the oldtime lands of the Viking that we extract therefrom the following information.

The recent Norway Yearly Meeting was held in Stavanger. An English Friend, Mowbray Thompson, was in attendance. He spent a week afterwards in visiting Friends in that place, and then traveled around a good deal, visiting Friends in Bergen, Stakland, Haugesund, Skjold, and elsewhere, in order to see those who could not come to the Yearly Meeting.

There are Friends also in Sweden. This fall they will be visited by Friend George Proctor, who will travel about and visit schools, as he has done before. He will carry with him Quaker literature in English, German and French for distribution, and will also visit such centers as Sigtuna and Birkegaarden.

In Iceland, there is just one Friend, Klemens Gudmundsson. He, however, is zealous and active, and has now, in addition to much preaching activity, prepared a pamphlet on Quakerism, in Icelandic. It is possible that the Council will publish this.

Denmark Yearly Meeting was held in Copenhagen, on June 15th. Again an English Friend, Eric Hayman, was in attendance. There were thirty-two present in all. The Yearly Meeting opened with a meeting for worship, followed by an address from Johan Marcussen on the history of Danish Quakerism and the reading of several Epistles. In the business session, P. Christian Hilsted was re-appointed Clerk of the Yearly Meeting, and R. Halfdan-Nielsen was made Correspondence Clerk, and asked to conduct any business which might come up during the year. Eric Hayman

spoke at the closing session, at the request of some members, on the subject of silent worship.

As a result of the Meeting, a central meeting-room has already been offered the Friends, and Mr. Halfdan-Nielsen is in a position to make valuable contacts with Danish students in his work at the University. The English Friends have sent over a number of pamphlets, and are also urged by Danish Friends to look forward to sending them speakers on Quaker subjects, large and interested audiences being promised them.

MEETING THE GREAT NEED

No radium! Not even a gram in all Poland! The Poles had given Madame Curie to the world. They had built, at great sacrifice, the Institute for Radium Research, at Warsaw. Radium was needed and it would take \$50,000 to purchase a single gram of that precious element. They did not have the money. The women of America, by popular subscription in 1920, had given the noted radiologist her first gram of radium. Could they be depended upon again? Once more, her friends and admirers in America came to her assistance, and quietly raised the needed money for a second gram of radium. This was in 1929, and in October, President Hoover presented to her the check.

Poland has been one of the pivotal points around which Europe and the world have revolved for centuries. Europe has been the stage of the most tragic scenes, perhaps, in the history of the race. In the first century of the Christian era, there was not in all Europe a single voice for a witness to the gospel of Christ. In the midst of this dearth, there was a response from the continent of Asia. A hand from Asia was extended to the need of Europe. A native of Asia Minor answered the call of Greece and finally the challenge of Rome. And so effective was the work of that man, that the Christian church, as such, was quite well established, even in the most distant parts of the continent, by the close of the fifth century. Since that day men and ideas have been transplanted continuously to and from that soil.

As radium is to the cancerous condition of the human body, so the leaven of the gospel has been to the deepest needs of those mighty, surging, and restless throngs of men and women, who have issued from the continent of Europe. Far more priceless, than the most costly element, is this balm for the ills of the spirits of men. Wherever, there is an individual, or a clan, or a nation with a need and one which is in our power to relieve, we should hasten to them in the name and spirit of the Master.

I. N. STANLEY.

Denver, Colo.

Our Young Friends Program

BY BYRON A. HAWORTH

MEMBERS of the Young Friends Board of the North Carolina Yearly Meeting have for the last six months been visiting the various meetings of the Yearly Meeting for the purpose of spying out the land before suggesting an active program for the ensuing year. The various situations observed in the different meetings made inevitable a report quite as incongruous as the ones delivered to Moses by his spies. We believe, however, that other young people's groups are having problems similar to those being faced by North Carolina young Friends. With the hope of mutual benefit, we herein set forth our difficulties and decisions, with the hope that others will do likewise.

It is the hope of those in charge of the Young Friends work in North Carolina that every young person in the Yearly Meeting will have the opportunity to learn the Quaker interpretation of Christianity so that each one in turn will make himself a living example and thus a promoter of Christ's way of life.

In order that this goal shall become a reality, some type of organization seems necessary. Christian Endeavor was chosen by North Carolina Young Friends, not because it was flawless, but because it seemed to answer our needs better than any other available organization.

When a questionnaire was sent to all the meetings in the Yearly Meeting by the Young Friends Committee, only 23 of the 66 meetings reported that they have Christian Endeavor Societies or Young People's organizations of any kind. This fact presents a definite field for work, and during the coming year the Board will take steps to organize young people's societies in all those meetings which appear to have a sufficient number to make the attempt worthwhile.

It is far from our contention that the number of societies organized and in operation measures the success of the Young Friends Executive Board. Such a contention would be as incorrect as to say that the success of the North Carolina Yearly Meeting is determined entirely by the number of active meetings. The Christian Endeavor Society is not the end in itself but serves only as a means to an end.

Since it is the purpose of the Board to promote Quaker ideals and principles through the young people's organizations, it has been suggested frequently that a sort of Q. Y. P. U. (Quaker Young People's Union) should be adopted to replace Christian Endeavor. Even if such an organization were desirable and necessary, the difficulties in putting it into operation would make it impracticable.

It is true that many Endeavor Societies merely read the clippings, questions and remarks as they are printed in the *Christian Endeavor World* and are in reality slaves to this paper. It does not follow, however, that this type of society would be better off without this weekly paper. Although a number of societies have made themselves dependent upon the *C. E. World*, thus decreasing their initiative, we believe that the fault lies in the individual society itself and not in the *C. E. World*. For this reason we are suggesting to our societies that they use Christian Endeavor as its promoters intend that it should be used rather than to eliminate or replace it. There is ample provision made in the C. E. programs as outlined in the *World* to present denominational material, discussions and other types of programs. And the Young Friends Board proposes to supply the various societies with study outlines and other material on Quakerism so that every opportunity may be utilized for presenting Friendly ideals and principles to the young Friends. No one would advocate doing away with the automobile just because a few people do not know how to drive. And we feel that there is no use doing away with Christian Endeavor because a few societies do not know how to use it or because they lack the initiative to use it correctly. Let the *C. E. World* be an ever ready and faithful servant to the society instead of the society being a slave to it!

In the society organization program, plans are being completed which will put the initiative for organizing new societies on those organizations that are already active rather than on the executive board itself. This plan makes possible more effective follow-up work and gives the societies organized worthwhile projects. To encourage this part of our program, a contest is being sponsored by the Young Friends Board for the various Friends C. E. societies in the Yearly Meeting. A system of banner points has been prepared to encourage the growth of each society, the formation of new societies, worthwhile activities and projects, and the promotion of Friends principles. The contest runs from September 1, 1930, to July 1, 1931. The winning society will be presented with a banner at the Young Friends night of the Yearly Meeting.

Our executive committee is fortunate this year in having a number of efficient and experienced young people who are willing to accept the responsibilities of Board members. By using this group as a nucleus, we hope to furnish leadership for a number of Young Friends discus-

sion groups. This project will not only help to build up interesting society programs; it will make it possible for the Board members to get personally acquainted with the societies and for the societies to know their executive committees; it will establish a definite program for the presentation of Friends principles to young Quakers by those who understand and can present them interestingly and effectively.

Another project being sponsored by the Young Friends Board this year is the *Carolina Quaker*, a four-page mimeographed paper. It is being sent free to more than 1,000 North Carolina young Friends. This paper was started for the purpose of exchanging thoughts and experiences of young Quakers all over the world and to promote the program proposed by the local executive committee.

The young Friends feel keenly that one of their chief responsibilities is to develop an efficient leadership in the Society of Friends which will be prepared to assume the work of those present leaders who gradually are being replaced. There must be a complete understanding and harmony between the younger group and more mature group of the Yearly Meeting. We must realize that there is more than one road leading to the success of an outlined program, but we should not rest satisfied until we have found the best one. The enthusiasm of youth harnessed with the experience of maturity and age makes an invincible team.

DAY OF FINE FELLOWSHIP

Sunday, October 5, was rally day for the Friends Bible School, at West Epping, New Hampshire, which then entered upon the third year, and it was made the occasion for a gathering at the meeting-house of Friends from North Weare, Pittsfield, Amesbury, Kingston, Methuen and Boston. Over 100 were present at the different services of the day. At the morning meeting for worship A. Edward Kelsey led the responsive service, using the commemoration service in honor of the gathering of the American Legion in Boston. James Coney, of Methuen, Mass., gave a very earnest appeal for a return to religion. After the session of the Bible School at which 83 were present there was a basket lunch in the grove with coffee and tea served from the nearby schoolhouse, by Mrs. E. G. Blair and a group of high school girls. At 2:30, there was a praise service with excellent music by James Coney and Mr. Perry, of Methuen. Dr. Bixler, of Exeter, was the speaker of the afternoon and he recalled a visit to the Friends Mission at Ram Allah in Palestine. The day was one of fine fellowship, good sermons and good music and will long be an unlifting memory for all who were present.

NEW YORK CONFERENCE

The Ministers of New York Yearly Meeting met September 22 to 24 on the shores of Cayuga Lake, for their second Annual Conference. For many of us in this Yearly Meeting Cayuga has become our Lake of Galilee. So many spiritual awakenings have come to us on the shore of blue Cayuga, that we have come to associate it with our deepest experiences of the Presence of Christ in our midst.

We have been thinking together on the general theme of "Developing Our Spiritual Resources" in—1. Sharing the Ministry in the particular Meeting. 2. Holding the young people and developing leadership among them. 3. Commending Friendly ideals to the community. 4. Books. 5. The Yearly Meeting as a whole—supporting weaker Meetings, keeping in touch with non-resident Friends, and visiting Quarterly Meetings.

How to develop spiritual resources through books, proved to be a challenging session. Our thoughts centered in the question, "What are the goals of our reading?" Some one suggested, "to get sermons." We all agreed. Books that give inspiration and information ought to make up a part of a minister's reading. Personal enrichment was alluded to as another goal to be reached by reading the Bible and other devotional books, biography, poetry, and fiction. Reading to recommend books to others was suggested as a helpful goal. In this discussion a very deep concern was felt for the reading of the congregation. A book table, suggestions of good books for all to read, the ordering of one's life to allow time for reading, were given as incentives to more and better reading. The feeling was also expressed that the minister of influence must be informed on the topics of the day, through the reading of current magazines. Both *THE AMERICAN FRIEND* and *The Christian Century* were felt to be essential to a minister's reading.

Sharing the ministry in the particular meeting as a means for the development of our spiritual resources, was a subject that occupied much of our time. A word of appreciation was expressed for those in our meetings who in deep consecration of life were acting as Bible school teachers, for those who came to worship with a real hunger and thirst after righteousness, and for those who were trying to live Christlike lives in their daily occupations. All these share in the ministry and help to develop our spiritual resources. A very deep concern was felt that the overseers and elders know how much the ministers were eager for the help and inspiration which could come from them.

The final discussion of our meetings centered in the significance of silence and how to secure the active participation of

others in the worship. It was felt that an appreciation of silence would have to be developed in most of our meetings and that that would take patient and careful work. Continuous education through wise suggestions as to the attitudes of mind that help to make it significant would be helpful. Having silence when it means something was a helpful suggestion. It ought to grow out of what has been said, or give expression to the feelings of the group, rather than, after rushing through a program, we try to sandwich in a little breathing spell before the benediction. It was felt that if a small pre-worship group could be got together who would carry the burden of the meeting, that their attitude of mind and body would help all to experience the living Presence during the silence that follows. To get people to participate in the meeting for worship would in some cases necessitate a change of attitude on the part of the pastor. Sometimes he wants to be "It" and that discourages others from taking part. To invite different individuals on the platform to assist in the meeting often brings out unsuspected talent.

Developing Spiritual Resources through holding and developing leadership in Young People, was perhaps the high spot of the Conference. The discussion developed around three questions; 1, What have we? 2, What do we want to do with it? 3, How are we to do it?

What do we have? Children in their teens, terrifically religious, and wanting to make good. They are tremendously heroic, they love reality and sincerity and will act upon their ideals.

What are we going to do with them? We are not to win them to our opinions, necessarily, nor try to run them through prescribed molds, but rather our purpose should be to reveal the child to himself. That is primary and only after that is done will the moral tradition and the teachings of Jesus be effective.

How are we going to do it? We never answered that question fully. The training of parents through adult education was one suggestion. Another was that the minister must seize every opportunity to live with his young people. Only in that way can he understand their problems and minister to their needs.

The only visitor outside of New York Yearly Meeting was Errol T. Elliott, one of our workers in the Five Years Meeting. We enjoyed his presence and appreciated his contributions. One of his big sentences was "The biggest problem in our home meetings is ourselves." It was fine also to have Margaret R. Parker with us. She sailed a few days later and we hope that the memories of that conference may be as much of an inspiration to her as it has been to us.

WILBUR W. KAMP.

WILMINGTON ACTIVITIES

Not in a long time have members of the Prospectors Sunday School Class, comprised of young married people had such a merry time as they had at the social given at the home of Mr. and Mrs. Earl Snyder at Friendly Acres with its miniature golf course. Supper tables were arranged on the porch and the brilliantly lighted golf course added beauty to the party surroundings.

Mrs. C. E. Taylor delightfully entertained the members of the Busy Bee, the monthly business and social meeting of the Helpers Class of the Sunday School, in their September meeting in the parlors of Twin Ash Hall, one of the girls' dormitories on the College campus.

The October meeting of the Whatsoever Circle was entertained at the home of Mrs. Everett Terrell.

This month's meeting of the Men's League was held in the church parlors, with wives and families of the members as guests. After the pot-luck supper, the program included talks by Charles E. Benlehr on "Church Problems in India," and by Miss Helen Benlehr on "People of India." He and his daughter have spent many years in India.

A reception for all members who have affiliated with the church since the present pastor, O. Herschel Folger, has been in residence in Wilmington, brought out a good attendance of the congregation, and the evening was one of fun and inspiration. Characters of the long ago came to life and were presented in very striking costumes in vogue previous to the nineties when the "Old Family Album" was shown by a little girl, Bessie Bogan to a borrowing neighbor, Mary Mills.

The pastor is organizing among the members a Forward Step League, the members of which pledge themselves to attempt conscientiously to take certain forward steps, prominent among which are church attendance and service in church activities. A Forward Step Card on which are printed the suggested promises to be checked has been sent to each active member.

The topic for the morning service Sunday, September 28, was "Education and the Abundant Life." Addresses were given by Allen Terrell, a member of the Young Friends group and president of the Student Senate of Wilmington College, and by the pastor, O. H. Folger. The Young People's Group was led by the president, Eugene Miller, on the topic "How to Improve Our Organization's Team Work."

Sunday October 5, was Rally and Promotion Day in Sunday School. The inspiring program included an exercise entitled "Three Aids to Christianity" by a group of high school girls, memory work, songs and exercises by the children.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



WHAT THE NEGRO THINKS

BY ROBERT R. MOTON

Doubleday, Doran Co., 267 Pages, \$2.00

The average American knows very little about the thinking of the Negro. He works in our homes, takes care of us on the train, toils in our factories, lives in our midst and jostles with us on the sidewalk. He often knows the white man's innermost secrets, but he is not self-revealing. He seldom opens his mind to the white folk about him. In a masterly fashion Robert R. Moton, principal of Tuskegee Institute, in "What the Negro Thinks," reveals the mind of the Negro race. The writer says in his introduction, "This volume aims to place on record some facts concerning a phase of the Negro problem of which, up to this time, little has been known outside of the race; that is, what the Negro, himself, thinks of the experiences to which he is subjected because of his race and color. . . ."

"The book indicates in particular the things in which the Negro is discriminated against, and aims to tell of other races who are interested in the subject something of how it feels to be constantly subjected to such discriminations, and to reveal the thoughts of the Negro inspired by those feelings whenever he has occasion to reflect on his experiences."

In a spirit of love and frankness the author deals with many of the unjust, unchristian and unreasonable attitudes and actions on the part of the white race "to keep the Negro in his place." As one reads the chapters dealing with the "Jim Crow" system, segregation, refusal to let the Negro vote, the miscarriage of justice and other acts of cruelty on the part of the white man, he almost wishes he were not a Nordic.

The book has a note of optimism running through it. Against almost impossible odds the Negro is winning his way in the world of economics, art, literature, science and religion. He is demonstrating his ability to take his place with the best of other races. He is becoming increasingly proud of his race and its achievements.

Those who accuse the Negro of a desire to mix socially with the white race are left without an argument. The Negro looks with increasing contempt upon the injustice, bigotry and cruelty of the white man and has no desire to mingle with him in a social way. He is much more comfortable and far happier with those of his own race.

Dr. Moton is hopeful as he looks to the future. An increasing number of white people are becoming interested in the Negro and are giving themselves with zest, courage and insight to the working out through co-operation and good will of better relations between the two races.

B. W. B.

CHRISTIAN VOCATION

BY FRANK S. HICKMAN

Cokesbury Press, \$2.00

Vocational guidance has come into prominence, in the last decade, through the advances in psychology. Some have made of it an exact measuring rod, insuring the placing of round pegs in round holes. By such advisors it has become mechanized and consequently inadequate in the field of religion when the consciousness of a "call" is not yet out of vogue. Dr. Hickman writes, and writes well, from the standpoint of one who recognizes that God speaks to men and women and that his directing counsel is to be counted on in the choosing of a vocation. He attempts to "combine all that is vital in the older theory of divine call with all that is practicable in the new technique of vocational guidance."

The entire approach is unique. He studies the Hebrew puppet and discovered that he held himself to be "invaded by a spirit not his own" a "divine compulsion" goaded him. The prophet was, however, a "vibrant personality," he was not a product of his social environment merely nor the mere puppet of a divine spirit, he remained a self-willing individual. The call of God, however real and vital, does not annul the necessity for self-analysis and a thorough knowledge of the task, the "mental conflict" as to fitness will still abide. "Career conviction" will be clarified by the integration of self about the center of Divine presence within.

This book will be very valuable to young people, but more especially to leaders who need the broad outlook on vocation, and who, in guiding youth, should reach for fundamental principles of vocational choice.

E. H. S.

CHURCH PUBLICITY

BY WILLIAM H. LEACH

Cokesbury Press, \$2.25

It is but a high compliment to say, that to write a review of this book is a good deal like attempting to write a summary of an encyclopedia, it just is not

done. Following Dr. Leach's custom of doing thorough work, this book contains about everything concerning church publicity. Seventeen chapters, each filled with most suggestive materials, treat such subjects as: Reaching the Church Public, The Newspaper, Publicity and the Minister, The Mechanics of Good Publicity, The Church Calendar, Evangelistic Publicity, Financial Publicity, Financing Local Church Publicity and other worth while items.

Rural and city churches are both considered in the various schemes. Its careful reading will be an advantage to pastors and others interested in getting the church before the public at large.

HOW CAME OUR CONSTITUTION?

BY MARY CLARK BARNES

Fleming H. Revell, New York, \$1.00

If our schools, public forums, church organizations and other groups which have facilities for discussion, would use as a textbook "How Came Our Constitution?" by Mary Clark Barnes (published by Fleming H. Revell, New York, \$1.00), a better understanding of the fundamental law of the country and of the citizens positive obligation of obedience to that law might be promoted. Throughout the book one finds a picture of the developing social conscience of America expressing itself in a legal and orderly manner through constitutional law.

It would be well for the land if phrases such as the following chosen almost at random from this book might be deeply imprinted on the minds and wills of the whole people: "The constitution is for the people, not for any one alone. If I fail to obey the Constitution, I have no right to claim its protection." And: "The degree of civilization of any people is indicated by the extent to which they subordinate personal desires to the general welfare. To be not only civilized but cultured people we must recognize habitually the fact that rights and obligations belong together." And: "The drinking of alcoholic liquors ceased, long ago, to be 'man's own business'."

In her chapter titled "Our Development," the author gives a concise and yet very full picture of the growth of the liquor traffic in the forty-three years between 1870 and 1913 while, as she remarks, "people were watching and thinking" until eventually the Third Bill of Rights, as she denominates the Eighteenth Amendment, was adopted for the general welfare.

This book is arranged for use by discussion groups, each chapter being followed by a series of questions and by a list of selected readings from carefully chosen authors. The non-technical language used and the simplicity of her style make the book as readable as it is valuable.—E. H. C.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee
CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

TWO INSTITUTES NEXT JUNE

Ray Newton, our Peace Secretary, has gone to Europe for four months, but before he left, he set the next School for Peace Workers running. Two Schools, in fact. The regular two weeks' Institute of International Relations, for Peace Caravaners and other peace workers, will be held June 8th to 20th, and will be followed, June 22nd to July 3rd, by a similar Institute "for Teachers, Principals, Superintendents, Parent-Teacher Association Members, and others interested in Secondary School Education."

The two Institutes will follow much the same line as the one of last June: classes in the morning, recreation and fellowship in the afternoon, and lectures in the evening. They will be held at one of the Friends' colleges near Philadelphia, which one is not yet decided.

In each School, courses will be given throughout on the political problems of establishing World Peace, on present-day economic facts and tendencies and their effect on international relations; and on spiritual aspects of the struggle for World Peace. There will be a course on how attitudes are created in children, and one on current international issues, besides various special courses and lectures of especial interest to the different groups.

Herbert P. Fraser, Professor of Economics at Swarthmore, will be on the faculty of both, as will Edward W. Evans, of Philadelphia, and Rufus M. Jones and Henry J. Cadbury are hoped for. Norman Thomas and James G. MacDonald, chairman of the Foreign Policy Association, are also booked for the first Institute, while William H. Kilpatrick, Professor of Philosophy of Education at Columbia University, and Augustus O. Thomas, President of the World Federation of Education Association, are on the program of the second. These few names are typical of the faculties which are being collected for the two Schools.

All who are interested may receive further information from the Service Committee.

COME OVER AND LIVE AMONG US

In many cities of Germany—and in other countries of Europe, as well, there are little groups of Friends, new Friends who long to adopt not only the high ideals which they ascribe to the Society, but its manners and customs, as well. They are often perplexed in the practice

of both ideals and customs, and long for advice and help from those who are born into them. The following extract from a letter from Mary Friedrich, one of the Quaker group in Nuremberg, expresses well the feeling of practically all these groups.

"We still carry on without help, and feel the need so much of an experienced Friend. We would not mind at all if they did not speak the language, as we can be at hand to translate for them. I wonder if some of the elderly people who are retiring from business, and who were not able to give the year of voluntary service, now asked for by the Service Committee, might not respond to a call to come over and help us. We do appreciate the people who come over and lecture to the Universities and such circles, very much indeed; but Leonhard and I think that the need is even greater for the ordinary Friends who can come over and live amongst us, and shed abroad His spirit, and demonstrate His way of life."

EMMA CADBURY HOME

Emma Cadbury of the Vienna Center is in the United States, to remain until December. Shortly before her return she visited Geneva to attend the conference on the unfortunate people whom the war has left without nationality, and whom no nation will own. "The conference on the stateless was very worth while," she writes, "and before I left we were received by some members of the British delegation to the League of Nations, whom we asked to bring the matter up before the present assembly... The visit to the Hostel and to the Friends meeting, and meetings with various Friends in Geneva were very delightful."

Though she has come home "for a rest," Emma Cadbury is very anxious to

tell something of our work in Austria and of conditions in the Near East. As our Vienna Center is in close touch with all the Balkan countries, and, indeed, with all the Near East, including Turkey and Syria, her message is one of very great interest, and we hope that many Friends can arrange to hear her.

BERLIN A BUSY CENTER

Our new representative in Berlin is finding plenty for his hand to do—and is doing it with his might. Richard Cary writes, early in September:

"Alice Davis' mother came out of Russia this week, and has said much of which I will write within a few days. Yesterday Tagore came to Berlin, and I am doing various things with Harry Timbres to help that trip. Alfred and Eleanor Garrett will arrive next Monday. In intervals of time I am trying to buy furniture and make arrangements in connection with a house we have leased in Frohnau, a garden city of perhaps 1500 population which lies within the city limits to the north... I plan a voluminous letter next week when things are quieter. Needless to say, I am enjoying and rejoicing in the work."

Since the above was written, Tagore has visited Russia, and travelled to the United States. He reached this country on the *Bremen* on October 9th, and immediately went to Massachusetts for a few days' rest in the country.

SALONIKA SCHOLARSHIPS

A generous Friend, whose name is to be kept secret, has provided the sum of \$100,000 for the purpose of providing scholarships at the "American School," near Salonika, for an average of twenty boys yearly, each boy to remain in the school for the five-year course. The Fund is to be administered by the English Friends' Service Council, at its discretion, being left free to use the income from the fund for any educational purpose, if the character of the School should change, or other circumstances make a change in the plan desirable. The scheme began to operate as from October, 1929, and at present 18 boys are in receipt of scholarships.

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CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

A PAINTING AND A SUGGESTION

Editor THE AMERICAN FRIEND:

In the volume of Minutes of California Yearly Meeting, which through the kindness of my friend Ernest L. Gregory I have recently received, my attention was attracted by a sentence in the memorial to Harry R. Keates: "Above his bed hung the famous Quaker painting 'The Presence in the Midst,' a fitting suggestion of the real presence of the unseen Christ."

The original of this picture hangs in "The Quiet Room" at Friends House, London, and a few words about it may be of interest. The artist, James Doyle Penrose, is a Friend whose name and work are well known. Born 68 years ago, he was from his boyhood drawn to art and has produced very many fine portraits as well as landscape and "subject" pictures. His home, "Oxhey Grange," a beautiful country house picturesquely set in tastefully arranged grounds with flower beds and walks, statues and fountains, with background of woodland, giving here and there charming vistas of distant scenery, is some 16 miles northwest of London. Here, he and his wife—who to the loss of a wide circle of friends passed only recently into the better land—have for many years delighted to entertain visitors from many lands, this ministry of friendship being a notable contribution to the cause of international understanding and peace.

Some years ago, visiting "Jordans," the Quaker Mecca, in whose burial ground lie the remains of William Penn and other historic Friends, the artist had a vision of the little company of 18th Century Friends sitting in silent worship. He thought of those early Quakers, the beauty of their lives and the power of their faith, and then he seemed to see the risen Christ among the worshippers, fulfilling the promise, "Where two or three are gathered together in My name, there am I in the midst of them."

This vision so impressed itself upon his mind that he felt impelled to paint it and in so doing try to show to others what the power of the Risen Christ is. The resultant picture is a beautiful work, full of the spirit of worship, expressive of a strong faith. The little company includes old and young, the strong and vigorous as well as the infirm and suffering. Looking at them, as they sit in silence, the Presence is so real that one

can sense the solemn hush and reverent waiting there. One young girl is seen looking up, for to her the reality is so vivid that it is as though *she sees* Him standing there, a Spiritual Presence with an emanation of Glory, his hand outstretched in blessing.

Behind the vision of Christ is the shadow of a Cross—the actual shadow seen by the artist one summer afternoon as the sun's rays poured in through the widow. Here in this detail is enshrined a great and vital truth. The Cross is empty for the Christ is One who was dead, and behold He lives, and is alive for evermore.

Though the figures are in no sense portraits, it is no secret that in one or two cases well-known English Friends formed the background from which the Artist worked. The costumes are historically correct and the whole association of Quakerism with the Jordan's district is beautifully suggested.

The graves where lie the remains of William Penn and several members of his family are just outside the windows seen in the picture. In an adjoining portion of the estate is the burial ground in which many well known Friends have of recent years been laid to rest.

In a recent letter, another eminent Quaker artist, referring to a number of Quaker pictures, says with regard to J. Doyle Penrose's painting, "I think there is little doubt that his 'Presence in the Midst' reaches the highest note from the Spiritual standpoint, of any."

This beautiful picture, so instinct with poetic grace, so inspired with spiritual insight, should be in every Friends school. A few years ago an English Friend gave a copy to every such school in the British Islands. It would be a happy thought if some American Friend or Friends would do the same for the Friends schools in the United States.

J. W. HARVEY THEOBALD.

Friends House, London.

WHAT IS THAT TO THEE?

Editor THE AMERICAN FRIEND:

Recently I heard a sermon in which the minister divided the membership of the Society of Friends into groups based on their belief or disbelief in certain propositions. As a hearer, I wondered whether in reality any such division exists, not knowing where to classify myself.

Take such questions as the time involved in the creation of the universe,

the means and methods used by God in creating and perpetuating mankind and also man's relation to other animal life. What does a man's thought or belief as to these questions have to do with his spiritual life? I understand that there was a time, in the darker ages, when men were excommunicated for their belief in the rotundity of the earth.

I doubt very much the propriety of a minister's proposing to divide the members of the church into groups based on their thoughts as to Astronomy, Geology or Biology. What matters this minister's idea or mine? We might estimate differently God's creative work-time, the incalculable astronomical distances, and the development of mankind and God's dealings with him—yet this would not add to or take from our spiritual life.

What is that to thee? Follow thou me! We would see Jesus! Jesus was a spiritual teacher sent of God. God no doubt divides men on a basis of their spiritual attainments or lack of them.

That early Church Council at Jerusalem certainly came to a very sane and practical decision and such a decision for the Church today is just as essential and beneficial as it was then.

Let's not put on our church membership any questions for settlement that are irrelevant and immaterial.

LUTHER HADLEY.

Hadley, Indiana.

ANOTHER POINT OF VIEW

Editor THE AMERICAN FRIEND:

I do not feel that a protest is needed, but commendation concerning the project of Silas A. Condict in regard to learning bible verses. Prizes are given for competition in many lines now, why not an awakening in Bible Verse memorizing? I remember when I was a child some fifty years ago our Superintendent offered all in the school a chance to earn bibles by learning bible verses. Three of our family earned the bibles. Father thought it too much for the Superintendent so he helped pay for the bibles. I have been much interested already in renewing all of those passages of scripture. I hope many will respond and Silas will have to pay out many dollars and he receive a blessing as well as the children.

I. M. P. R.

Oskaloosa, Ia.

LIFE IN EXPERIENCE

"A smile, a tear, a little care,
A heartache now and then,
A little sunshine here and there
All come in lives of men.

"If every day held naught but joy
Or neither naught but sorrow,
Then life would be a fickle toy
With no care for tomorrow."

QUAKERDOM • AT • LARGE

Henry Van Etten, a French Friend who for many years has worked in connection with the Friends Center at Paris, is spending several weeks in the United States, accompanied by his wife, with the double purpose of visiting American Friends and of studying prison administration in this country. He made a trip to the Middle West last week and spent two or three days at Richmond, speaking at Earlham College and visiting the Central Offices.

* * * *

Charlotte E. Vickers, who has been attending the Executive Meeting of the Council of Women for Home Missions and Federation of Foreign Missions in New York City has been appointed the official delegate to represent the Council in Washington, D. C., October 23, 24, and 25 at the Annual Conference of the National Council for Prevention of War. She is also planning to attend Baltimore Yearly Meeting in November.

* * * *

Three Friends, all graduates of Earlham College, participated in the program of the Joint Conference of the Ohio and Indiana Library Associations held at Dayton, Ohio, last week. They were Amy Winslow, Assistant Librarian of the Indianapolis Public Library, Harlow Lindley, Curator of History, Ohio State Archaeological and Historical Society, Columbus, and Chalmers Hadley, Librarian of the Cincinnati Public Library.

* * * *

David M. Edwards, whose observations in Europe our readers have been following for several months with interest, has been chosen Executive Secretary of the Indiana Council on International Relations, with headquarters at Indianapolis. The Council was established a few years ago in cooperation with the National Council for the Prevention of War, and has done a fine piece of work in promoting in Indiana a better understanding and appreciation of international affairs and their relation to world peace. His residence and travel in Europe for more than a year have given David M. Edwards an invaluable background for his new and important work. The Edwards family have recently returned to this country and have taken up residence in the Indiana capital city.

* * * *

Annie Rodgers of Tramore, Ireland, has now returned to her native land after an absence of twelve months, about six of which she was privileged to be a guest in the homes of American Friends of varying persuasions, orthodox, liberal and

conservative. She writes: "What a wealth of lovely memories is mine; memories of holy loves and beautiful family lives, of parents toiling and striving in the face of difficulties, cheered by the little ones in their homes, for whom they desire above all else lives of Christian character and usefulness; memories of Friends who might have given themselves up to selfish ease and enjoyment, but who had consecrated their time and money and talents to work for peace and temperance and social betterment; memories of some who have even trusted me with their inner spiritual doubts and perplexities. Rich I am indeed to have known all these." She mentions with special interest the All Friends Conference at Oskaloosa, Iowa, where such wonderful unity in diversity was manifest that one "rejoices to believe that a day of deeper understanding, sympathy and forbearance has dawned, and that Friends are increasingly one in spirit."

* * * *

An illuminating article in the *Harvard Theological Review* for the last quarter on "Some Aspects of our Puritan inheritance," by Edward C. Moore of Harvard University, invites contemplation of the Puritan history as a background for appreciation of the tercentenary celebration of the Massachusetts Bay Colony. The Puritan view of the nature and authority of Scripture, it is claimed, had something to do with the official attitude toward Quakers and the theory of George Fox. He says, "George Fox is immortal for having elaborated a view which Kant, most probably without knowing anything about it, confirmed." Instead of the severe literalism of the Scriptures maintained by the Puritans as the basis of Authority, "there was to be rather the free moving of the Spirit of God upon the free spirit of man. There was to be no organized church, only meetings; no hiring ministry, no sacraments, no taxation for religious purposes, no obligation to pay any taxes which a man's own conscience did not approve. These may be viewed as great ideals." The article concludes, "Upon moral forces more than upon all else depend the fates of the nations and the destiny of mankind."

* * * *

Alice Kennedy was a visitor at the Mission Board Office last week. She was on her way to New York City to sail on October 21 for Jamaica. Shortly before leaving home she spent several days resting in the home of Albert Copeland of Paoli, Indiana. William C. Taber reports

that a group of Brooklyn Friends were at the pier to bid farewell to Margaret R. Parker and Bryan and Edith Michener. They sailed on the S. S. *Bremen*, October 15, for Southampton, where they will tranship to the S. S. *Woerling* for East Africa.

NEWS OF OUR MEETINGS

Rally day was observed at Pleasant Plain, Iowa, with unusually good results. The enrollment, counting cradle-roll and home department, is 170. The average attendance during June, July and August was 106. Rally Day Cards were sent by the school to every family who were already attending, as well as to outside families. Classes also sent out some cards and made a number of personal calls. When the number was counted on Rally Day the total was 178.

* * * *

First Friends Church of Cherokee, Okla., observed on September 28, Homecoming, Rally Day, and Promotion exercises. Committees in charge of the various phases of the day's activities planned and executed well the duties with which they had been entrusted. As a result of this efficient work a record attendance was experienced in the church school, a highly instructive and helpful program was presented in connection with promotion exercises, and the installation of the newly-elected teachers and officers was indeed an impressive occasion, it being made doubly so by the prayer of dedication which was offered by a former pastor, George Wood. A basket dinner was served in the dining room of the church following the services of the morning. Here old friends and former members renewed the ties of love as they mingled in an atmosphere of fellowship and good will. Emma Johnson-Rosenberger, formerly a member and now of Wilmore, Kentucky, mingled with former acquaintances and friends. All departments of the church are entering into the new year with a renewed spirit and courage to face the challenging tasks and the open doors of service as perhaps never before. L. Herbert Reynolds has begun his fourth year as pastor, having received and accepted the unanimous call of the meeting to continue his services for another year.

* * * *

After several months without pastoral care, Poplar Ridge meeting in New York welcomed the coming of Bruce and Hanna Hadley from Vermilion Grove, Ill., the first of August. The annual Sunday school picnic was held in August

on beautiful Lake Cayuga to which Poplar Ridge is very near. Early in August also, a Sunday evening service was added to the regular services and was met with good interest and attendance so that it has become one of the regular appointed services. Quarterly Meeting was held at Poplar Ridge, August 10. On October 1, Errol T. Elliott of the Five Years Meeting was invited to visit the meeting, and in a well attended special mid-week service, he brought a most constructive and helpful message on the "power to become" sons of God. October 5 was observed as Rally Day with an attendance of 108. Bruce and Hanna Hadley are both taking work in Auburn Theological Seminary this year, driving to Auburn from Poplar Ridge each day.

* * * *

Very welcome visitors at the meeting at Denair, California on October 5 were Dorothy Cammack, Elizabeth Allen, Walter and Annie Denby Hate. Mrs. Cammack gave two very interesting talks concerning her years of missionary service in Honduras.

* * * *

For many years the Friends who meet for worship at Caesar's Creek church, near New Burlington, Ohio, have held an all-day meeting and homecoming, and on September 21, the attendance was the largest in a long time. Following an interesting Bible school led by Superintendent Everett Haines and a song service directed by Raleigh L. Bogan, Fremont B. Milner of Leesburg spoke on Christ's Concern for his Disciples expressed in his recorded prayer in John 17. At noon dinner was served under the beautiful trees on the lawn and a social time enjoyed. In the afternoon, the pastor of the Epworth church at Dayton spoke helpfully on "Working Overtime with Jesus." Other visiting ministers who had a part in the services were Merle Scarffe of Mt. Holly, W. Edward Bogan of Spring Valley and Mark Boyd of New Burlington.

* * * *

The Christian Endeavor Society of Detroit Friends Meeting was reorganized last month and with the new regime, a few minutes each week will be devoted to learning new hymns, and the Four-fold Life Club will make a study each week of one of the four sides in the development of the life of Jesus: the spiritual, intellectual, physical and social. The speakers are chosen by the chairman of the Prayer Meeting Committee, and each selects his own material. Realizing that each of these phases is necessary to the best development of character, the society will sponsor occasional parties and games, encouraging good reading as well as prayer and evangelism. The attendance at all the church services is

BOOK BARGAINS

In order to make room for our Christmas stock, we are offering the following books at greatly reduced prices. In most cases we have only one copy, so order early to prevent disappointment.

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	Original Price	Sale Price
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CONSTRUCTIVE CITIZENSHIP by L. P. Jacks	2.00	1.50
THE HEIGHTS OF CHRISTIAN LOVE by Doremus A. Hayes	1.50	1.15
A study of First Corinthians, Thirteen.		
JOHN HENRY JOWETT The personal life story of one of the greatest figures of the modern pulpit.	2.50	1.25
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REALITIES AND SHAMS by L. P. Jacks	1.50	.75
Brilliant essays on vital questions of the hour.		
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increasing and much appreciation is being felt for the good help in both a social and a spiritual way of the pastor and his wife, Donald and Loreen Spitler.

* * * *

On September 7, the members of the Compton family and a few of their friends met at Caesar's Creek Church, near New Burlington, Ohio, for a "Get-together" meeting. They attended the Bible school and the morning service when Mary C. Antram, the pastor, spoke on the theme, "The Pillars of the Church." At the noon hour a bountiful dinner was served in the church. Among those present were Mr. and Mrs. Thomas Compton of Whittier, California, who are making an extensive motor visit across the continent. They greatly enjoyed meeting at the old church where their forefathers worshiped many years ago, and meeting with their friends who worship there today.

* * * *

Mr. and Mrs. Will Kinsey of Richmond, Indiana, evangelistic singers and young peoples' workers, are now beginning their tenth year in the field of evangelism, where also they do some speaking. They begin the fall season in a meeting at St. Louis, Mo.

CALL TO INTERESTED FRIENDS

At a meeting of the "General Committee of the Riverside, N. Y., Friends Meeting" on October 12, we were directed to notify Friends that a Meeting for Worship will be held in the Fourth Floor Assembly Room of the Riverside Church, Riverside Drive and 122nd Street, New York, beginning October 19, at 3:30 p. m., to be held weekly at this hour. All Friends and Friendly people are cordially invited to share the opportunities and duties of this venture.

All communications should be addressed to Charles R. Rush, Clerk, at 106 Morningside Drive, New York City.

CALL TO EVANGELISM

To Membership of Indiana Yearly Meeting:

The Evangelistic Board of the Yearly Meeting desire to call your attention again to the question of evangelism. This was the key-note of the Yearly Meeting recently held and we are anxious that the concern of many of our ministers for a great soul-winning campaign be carried out as fully as it is possible.

We are asking the help of all our meetings and ministers and the Board and the Superintendent, Charles E. Hiatt will do all in their power to help in this work.

On behalf of the Board,

GEORGE W. BIRD, *Chairman.*

BIRTHS

HOSKINS—To Moses and Vera Hoskins of Pleasant Plain, Iowa, August 25, 1930, a daughter, Ruth Salome.

HADDOCK—To Delmar and Margaret Haddock, Denair, California, August 22, 1930, a son, Robert Lewis.

JONES—To Bruce and Addie Lincoln Jones of Pleasant Plain, Iowa, June 11, 1930, a son, Robert Bruce.

PICKARD—To Raymond and Mabel Wilhem Pickard of Pleasant Plain, Iowa, June 5, 1930, a daughter, Bonita June.

MARRIAGES

HAMLOW-VICKERS—At the home of the bride's parents, Artless A. and Grace Vickers, Denair, California, June 23, 1930, Pauline Vickers and Oswald Hamlow. H. H. Amstutz, minister.

DEATHS

HOSKINS—At his home near Des Moines, Iowa, September 11, 1930, Lindley Hoskins, son of James and Patsy Hoskins, in his seventy-ninth year. Born near Pleasant Plain, Iowa, he moved to Des Moines about forty years ago. Funeral services at Des Moines, September 12, were conducted by Percy M. Thomas and at Pleasant Plain, Iowa, the following day by Harvey E. Moon, where burial was made. His wife, Effie Gowey Hoskins, and daughter, Anna Dunn, survive. Also, the following brothers and sisters: Olney, Joel, and Ruth Williams of Pleasant Plain, Willis of California, and Hulda Lawrence of Idaho.

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CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3550 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmont car to Linwood Ave. Bible School 10:30 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitler, Minister, 13924 Manor Ave., Phone 2383, Fairmount.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

PASADENA, CALIFORNIA

First Friends Church, Corner Raymond Avenue and Villa Street. Bible School 9:30 a. m.; Worship 11:00 a. m. and 7:30 p. m.; C. E. 6:30 p. m. Prayer Meeting, Wednesday 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p. m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Avenue, Phone Terrace 6369. A cordial welcome awaits you.

MONTCLAIR, NEW JERSEY

Montclair Meeting—First day, 11 a. m., 41 The Mescent, Montclair, N. J. We would be pleased to learn the names of Friends and Friendly people who would be interested in attending this All-Friends Meeting. Write Richard P. Milburn, 822 DeGraw Ave., Newark, N. J.

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